Lutheran Herald

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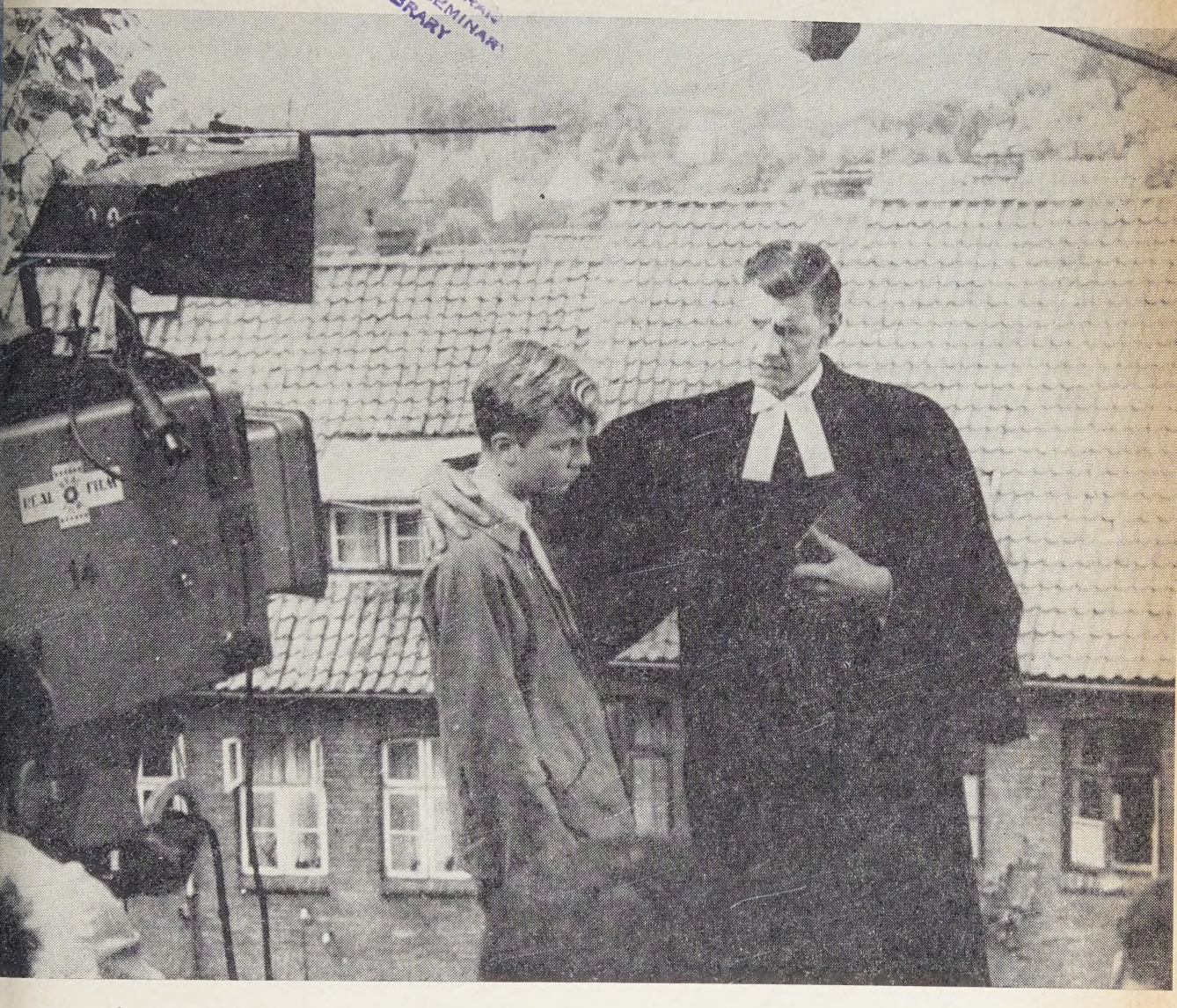

Christian de Bresson, 15-year-old French boy, as a pastor's son receives counsel from his father, played by British actor Michael Gwynn, in final scene from new Lutheran-sponsored film depicting Christianity under communism in East Germany.

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- **A Lutheran Is a Catholic**
- **Seven Sins of Stewardship**

The On-Going Reformation

By Jack Hustad

WE MAY succeed someday in putting Christ back into Christmas but I doubt we'll have such fortune in rediscovering the meaning of Halloween.

In early Christian tradition Halloween is the hallowed evening of October 31. Halloween is the "Christmas Eve" of the November 1 All Saints Day, when a church festival is celebrated in honor of the saints and martyrs.

But more important than the recognition of Saints and other heroes of Christendom, Halloween ought to be remembered as the birthday of Protestantism.

Martin Luther left the Black Cloister about noon, October 31, 1517, and walked to the castle church a few blocks away. At the north entrance of the cathedral he nailed a placard of ninety-five theses. Little did anyone know that his hammer blows would be heard around the world.

Luther was inviting discussion among his university brethren on the validity and power of indulgences. He would argue later that repentance demands an inner commitment, that the Pope has no power to remit guilt, that the truly contrite man won't run from his due punishment but gladly accept it, that to help build St. Peter's Cathedral in Rome is fine so long as it isn't thought of as a "payoff" for forgiveness of sin.

All Luther was trying to say is that man is not saved by his own effort or merit. Rather man is justified by grace through faith in Jesus Christ.

It is the spirit of protest made by men like Huss, Savonarola, Luther, Calvin and Zwingli which lives today in the Church. Reformation of the Church takes place every day, until the day of transformation.

On this Reformation Day take a good long look at yourself and your Church. Is God really the master of your absolutely committed life? In the final word do you regard the Church as the workshop of ministers or do you believe in the priesthood of believers? Does your congregation reflect the warmth and glow of Christian love and concern the likes of which Jesus had for all mankind?

Gladly accept those who "trick or treat" at your door; let's hang onto this cheery custom. And as a part of the Halloween festivities have yourself a piece of imaginary birthday cake, remembering the on-going reformation you participate in as a Christian seeking the fulness of life.

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Books in Review

Karl Olsson: Ode to Duty

Anne Jordheim: Women in Nc

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran He

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A Lutheran Is a Catholic

By Walter Wietzke

utherans usually celebrate the anniversary of the Reformation with a reaffirmation of one, or a bination of three, cardinal tenets—*sola Scriptura, gratia, sola fide*—the primacy of Scripture, grace, faith. While these concepts stand in influential posi- s in Evangelical theology, and help shape its form, are not its only doctrines of note. However, they given special emphasis because of the significance bore to the situation in sixteenth century Roman holicism out of which Evangelical Christianity rged, and because of their continuing import in the rpretation of the Christian faith.

ne of the other "doctrines of note" that certainly need of attention and clarification is the catholic re of the church. That there is frank disagreement o what the word "catholic" implies is obvious to one who reads. However, the most unfortunate ct of the disagreement lies in the fact that the rmation has frequently been considered as a move- t away from the catholicity of the church, and it om this misconception that Rome for the last four uries has been basing her counter-attack.

n the remainder of this article whenever the word holic" is spelled with a small c, it means universal. en it is spelled with a Capital C, it refers to the an Catholic Church. The Lutheran Church is a of the universal Christian Church about which speak when in the Third Article of the Apostles' ed we confess our alliance with the "communion aints." In that sense the Lutheran Church is a part he catholic church—small c—but not of the Catholic rch—Capital C.)

hrough direct efforts, and subtle efforts, the Roman olic Church has sought to advance the impression she stands on proper God-given authority, and others have built on less noble foundations. For nple, at the time when the "Martin Luther" film the topic of conversation, one of their official pub- ions drew this comparison:

> ome Catholics have protested the Lutherans never ould have filmed the life of Martin Luther. This ungracious. When a few years back a group of atholics announced preliminary plans for filming e life of Christ there were no complaints from rotestants. So, since Protestants did not complain when we planned to film the life of our founder, it doesn't seem right that we should complain when they want to film the life of their founder.

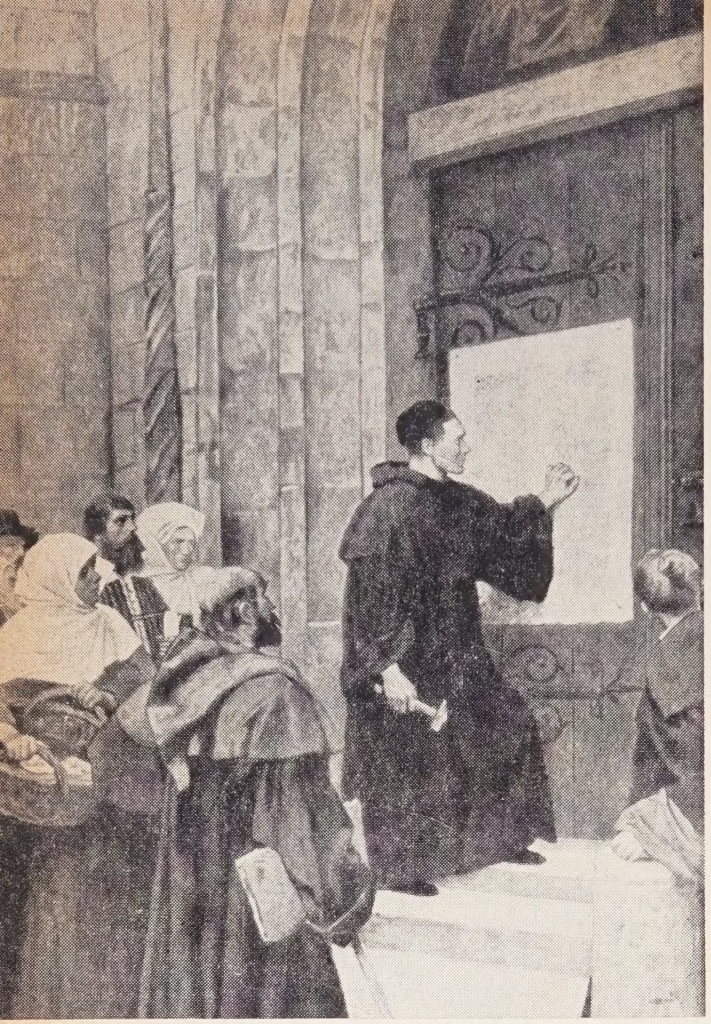
This is skillful casuistic innuendo, but a perversion of the facts and a complete avoidance of the basic issues involved. No Lutheran, possessed of rational power, would ever say in this sense "Luther is our founder." Yet I think that Protestants generally and Lutherans particularly, subconsciously, suffer from a complex arising out of four centuries of accusation that they are "Johnny-come-lately's" to the Christian fold, that Luther and those who followed him departed from catholicism, and that they stand responsible for the shame of a divided Christendom.

Now it must be stated in the most objective manner possible that the Reformation cannot be dismissed with the simple accusation that it destroyed the unity of Christians, and that it was a movement away from catholicism. To the contrary, we would say that through the work of the Reformers the true nature of the unity of the church was brought to light and does not detract from, but adds to, our understanding of what it means to be "catholic."

True, we have not always manifested it. True, we have sometimes been parochial and sectarian in our attitudes. True, Lutherans have also been arrogant in the assumption of their possession of the truth.

Yet even as we stand opposed to the "vices" in Romanism and in favor of the "virtues" of Lutheranism, we cannot ignore the fact that with our Roman brothers, and Christians everywhere, we share a catholic faith! In some respects we can say that we are closer to them than to many of the so-called "liberal Protestants" who have reduced Jesus to the role of a psychiatrist, or use Him to provide 'moral insights' in our immoral age. While it is our opinion that Rome has foregone many things vital to New Testament faith, she has still retained the Saviorhood of Christ, and this is elementary.

Perhaps it seems like heresy to read "A Lutheran is a catholic." There are people who stand aghast at the use of the word catholic, a term which in itself is noble and good. Sometimes their aversion is seen in statements like these: "don't wear that kind of gown" or, "don't have all this liturgy—it's too Catholic." What they probably mean is that it is too identifiable with



The 95 theses nailed by Luther on the church door was never intended to create division but only to force a reform of the abuses of the medieval church.

things in Romanism (is this always bad?), but it appears that it is increasingly necessary for us to redeem the term "catholic" and to rescue the concept of "catholicism" not only from Roman arrogation, but from an abysmal Protestant ignorance.

The word *catholic,* meaning 'belonging to the whole' or 'universal'—used in Greek classics in a more general sense—finds its religious significance in the early Christian era, specifically in the writing of the church fathers. They used it interchangeably as a religious and non-religious term. For example, Irenaeus talks about the "four catholic winds"—whereas we would say "the four winds"—or "the four general winds." Its identification with the church is first found in the writing of Ignatius (110 A.D.) to the people of Smyrna: "Wheresoever the bishop shall appear, there let the people be, even as where Jesus may be, there is the universal (KATHOLIK) church." Plainly this represents an outgrowth of the words of the Lord, "where two or three are gathered together in my name, there am I in the midst of them." It is no Reformation innovation to say "wherever there are true believers in Christ, ther church," or, if you will, "there is a catholic!"

To be sure, in the times that followed, Chri which was by nature "catholic" now found an i cation with Rome as well. One might wish to this point the second and third chapters of J Pelikan's book, *The Riddle of Roman Cath* (How Christianity became Catholic, and, How olicism became Roman), or if you want an earl more expansive treatment of the same materi can read A. Harnck's *What Is Christianity?* o *lines of the History of Dogma,* both available in back form. But we must face the questions, "did destroy the unity of the church? Is it true that not catholics and have no sense of catholicity?" *Catholic Encyclopedia* (page 451, Vol. 3) we a fronted with this charge. "Some heretical and sch cal teachers have practically refused to recogniz olicity as an essential attribute of Christ's Chur in the Lutheran version of the Apostles' Creed, ample, the word Catholic . . . is replaced by Chr (Luther used *Christian* simply because the term *lic* in his day was usually understood to mean Catholic.)

Certainly it is impossible to disavow that dealt Medieval Roman Catholicism a paralyzin by his re-emphasis on and re-analysis of Scriptur and faith. This was inevitable. It even seems in that it emerged out of an Augustinian referen cause of all the orders in Roman Catholicism, t gustinians had, and have, been the ones who k and grace before the eyes of the church with som of the pristine strength evidenced in the theol St. Paul, and later that of Augustine. One centu Luther (an Augustinian), it was again the Augu of Port Royal who challenged the Jesuitic casu

In all of his writings and reform measures Luther maint respect for the two sacraments of the Church universal as in this panel from a Luther monument in Germany.

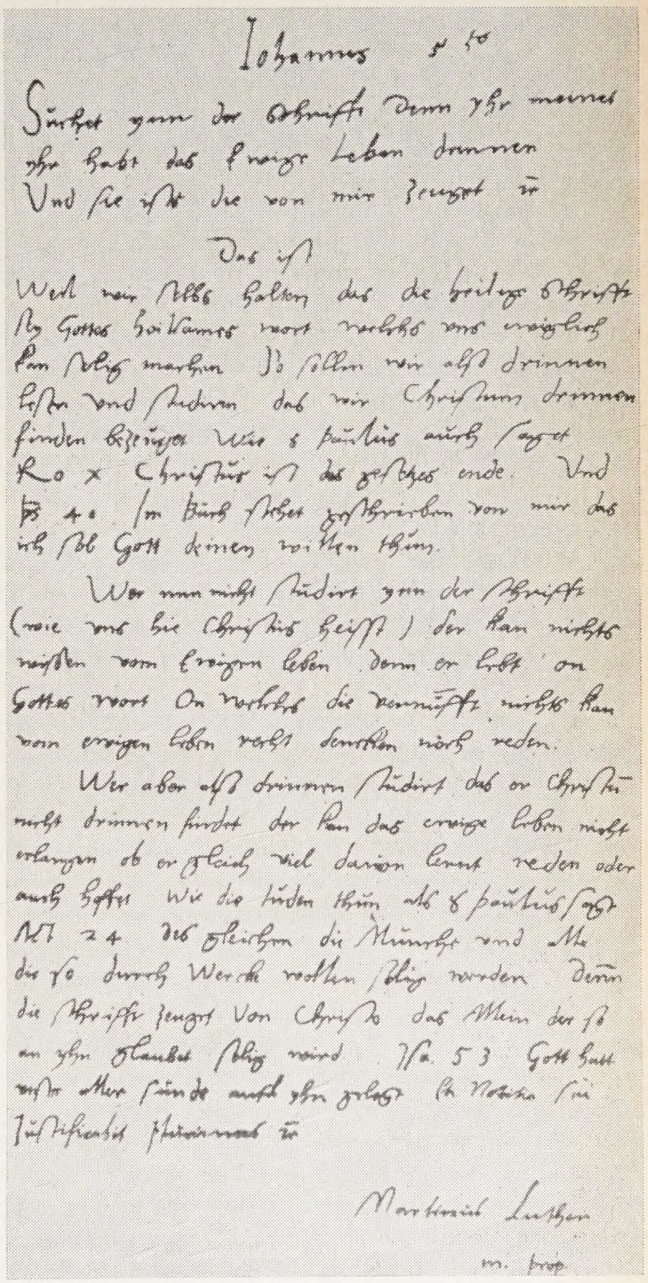
Jansenite heresy." But the fracture of Roman Cath-
m in the middle ages simply cannot be equated
the destruction of the "unity of the church." The
ard stultified form, yes. The inward creation of
pirit, no. The Greek word, *henotes*—oneness, unity,
ates the unity of the church is the creation of the
t of God, the key point of which is salvation
igh Christ. The only thing we can do is witness
iat Spirit which binds all believers, or deny it.
feel that Luther witnessed to it even though the
an ectoplasm was shattered. After all, there is
ing sacrosanct in Romanism, Lutheranism, or any
ism. It is always characteristic of the Gospel faith
it will break out of those forms no longer capable
olding or expressing it.
id how about "refusing to recognize catholicity as
ssential attribute of Christ's Church?" Is it true?
Luther deny it? Do we deny it? Look at what he
to say about both unity, and catholicity!

nity of the Church does not consist in similarity
outward form of government, likeness of law,
adition and ecclesiastical customs, as the Pope and
s followers claim. They would exclude from the
hurch all not obedient to them in these outward
ings, though members of one faith, one baptism,
id so on. The Church is termed 'one holy, catholic
Christian Church,' because it represents one plain,
ure Gospel doctrine, and an outward confession
ereof, always and everywhere, regardless of dis-
milarity of physical life, or outward ordinances,
stoms, and ceremonies. (Epistle Sermon, Seven-
enth Sunday after Trinity—Lenker Edition, Vol.
X, 18-24)

believe in one holy Christian Church, the Com-
union of Saints." There the creed indicates clearly
hat the Church is, namely, "a communion of
ints," that is, a group or assembly of such people
are Christians and holy . . . they are therefore
lled . . . *sancta, catholica, Christiana,* that is, "a
hristian, holy people," which believes in Christ."
On the Councils and the Churches, Works of Mar-
n Luther, Vol. V, pp. 26 ff.)

radoxically, it is obvious that Luther was more,
ess, catholic than the "Catholics." He had a sense
e unity and the universality of the church which
anism is still disposed to deny, and which some
herans" are disposed to deny. But who once ex-
l to the history of dogma and the life of the church
is world, must not admit that the church of Jesus
st transcends *all* denominational and man-made
nations?
on this Reformation festival, regardless of Rome's position, we must confess that we believe in the fallibility of the church on earth. At the same time we confess that we believe in the infallibility of the Lord who reigns over her. To Him, not her, must we attribute perfection. She, like her component members, is in the process of becoming.

We are Lutherans—but we are also catholics. Lutherans have always been catholics and they will always be catholics (with a small c, not a Capital C), for at the heart of our faith stands Christ, and no one can believe in Him without belonging to the church universal.


Johannes 5 to

Suchet ihr in der Schrifft Denn ihr meinet
ihr habt das ewige Leben drinnen
Und sie ist die von mir zeuget ꝛc

Das ist
Weil wir Alle haben das die heilige Schrifft
By Gottes heiligem wort verheißt uns ewiglich
Leben machen Da sollen wir alle drinnen
suchen und suchen das wir Christum drinnen
finden Rechtfertigen Wie s Paulus auch sagt
Ro x Christus ist des gesetzes ende Und
Ps 40 Im Buch stehet geschrieben von mir das
ich thu Gott deinen willen thun.

Wer nun nicht studirt in der Schrifft
(wie uns hie Christus heißt) der kan nichts
wissen vom ewigen leben denn er sieht in
Gottes wort On welches die vernunfft nichts kan
vom ewigen leben recht dauthen noch reden.

Wer aber also drinnen studirt das er Christum
nicht drinnen findet der kan das ewige leben nicht
erlangen ob er gleich viel davon lernt reden oder
auch hören Wie die Juden thun als Paulus sagt
Rö 10 Desgleichen die Münche und Alle
die so durch Werck wollen selig werden Denn
die Schrifft zeuget von Christo das Allein der so
an ihn Glaubt selig wird Isa 53 Gott hatt
unser Aller sünde auff ihn gelegt Da Notarius fin
Justificabit plurimos ꝛc

Martinus Luther
m. p.

The Word of God was central to Luther and thus he spent much time and effort in translation and exposition of Scripture. Shown above is a page in his handwriting from a commentary on John 5.

Seven Sins of Stewardship

By Oscar A. And

The congregation that I serve is adjacent to two campuses. Students from these colleges made a trip last winter to a great missionary conference in Athens, Ohio. Coming back they bought some material that was to be used for study groups. I was called to lead a certain discussion group among the students which used a pamphlet with the title, "The Demonic in Missions." It stressed the necessity of recognizing that in everything we do, there is that which is good and that which is sinful. And that the failure to recognize this, not only individually but institutionally, is fatal. I say, we know this as far as our own personal lives are concerned. We know what Luther meant by *simul iustus et pecator* —at the same time justified and sinful. We know that we are wretched men seeking to be delivered from the body of this death, but that there is no condemnation to them that are in Christ Jesus. Yes sometimes we fail to see that this is also true of the institutional life of the church. Or as Reinhold Niebuhr has put it, "Not so much evil is done by evil people; most of the evil is done by good people who do not know that they are not good. It is one of the true functions of the minister of Christ to puncture the self-deceptions including his own by which people try to perpetuate the open secret that we all think of ourselves more highly than we ought to think."

Are we willing in honesty to face our sins in our training and teaching of stewardship and in raising of funds for the Lord's work? Without trying to set myself up as a judge and divider in Israel, but as one involved in the stewardship life of the Church, I ask you to face with me seven deadly sins of our stewardship.

The first is the sin of subtle manipulation. You have perhaps read Vance Packard's book *The Hidden Persuaders,* the story of the Madison Avenue smoothies with their campaign of persuasion via the depth approach. Every pastor ought to read the chapter on the Engineered Yes. It tells how people can be engineered into giving their consent. "To assure big giving, big persuaders came into existence. By 1956 there were more than 400 professional fund-raising firms dotted across the land, most of them schooled in manipulative techniques." I must confess that I get a little uneasy when I see how easy it is for the church to use virtually the same techniques as these professional fund raisers. Of course, these techniques work; but is this moral, not to say Christian, to accept without question metho manipulate just in order to achieve a pious end?? we say you can get better results by taking *all* of t in a given program, are we not admitting that w actually figured out ways in which the better to m late people? This is not Christian.

Like unto the first is the second, the sin of id organization and technique. Everyone of us esche powered organization and techniques in so-called and evangelistic campaigns, because we know ve that you cannot structure the Holy Spirit. But Spirit of God, who brings men to commitment o any different when bringing men to the comm of time, talent and treasures? I look back in m ministry in my own congregation, and I wonder people do not think that in stewardship, EMV i important than G-O-D, that STEP with a capit more important than spirit with a capital S, t Manual is more to be desired than Manus Dei, th book, than the hand of God. It is idolatry to rel organization to make Christian givers. There i for examination when you survey the amount ganization we must rely on just to get people $10.00 per confirmed member a year to carry on t gram of Jesus Christ.

The third is the sin of pride—pride in terms o increases, percentages comparisons. Maybe the L had a benevolent purpose in not allowing us to the top in our stewardship goals because our pride then be insufferable. Lutherans have little to crow by way of comparison in the family of Christia how much should we play on comparison? To b than we are in comparison to others is to be tem arrogance. To play on our comparative failure is peal once more to our pride. "I thank Thee, G I am not as other men," can sometimes come out, God, I'd like to make a better showing than th fellow."

Fourth is the sin of hypocrisy. Have you notic in November, which is stewardship month, we s act as though every member in the congregati Christian, and certainly will want to give freely an ly to the Lord's work provided we can feed him, him and call on him? This is sheer hypocrisy. Yet willing to confess that there are more people in c gregations than we care to admit who do not want

f gratitude to God and the acceptance of His sov-
nty? We need to be honest and recognize that it is
he love of Jesus Christ that is going to constrain
one. If we were absolutely honest, we would have
that only those who are thus genuinely constrained
e love of Christ should be invited to give. Giving
ny other reason is sinful. Let us face this sin of
risy and pray "Lord, have mercy."

th, the sin of partiality, the respect of persons. This
sin of James 2, deference to the gold rings and the
lothing. I sometimes wonder if this is not the sin
e advance canvass. We try to rationalize this, but
e not dishonor, as James says, the poor man by not
g him a seat on the advance list? I know that I
to pray for forgiveness for the deference that I have
mentally, if in no other way, to the man whose
e is marked $10.00 a week and the one who is
ed $1.00 a week.

th is the sin of rigidity, of disallowing freedom for
dual and congregation in the expression of the stew-
ip life. Where the Spirit of the Lord is, there is
y. And conversely, where there is no liberty, the
of the Lord is absent. I know I echo the concern
ny lest strictures either in extra-synodical benevolent
g or extra-synodical appeals to the congregations
off some of the free expression, of free congrega-
life, which is such a treasured freedom. I know
his is a touchy issue, and I know, too, that things
d be done decently and in order; but I think this
of Christian freedom for the congregation is vital.
re discovering that big government means less free-
and perhaps "big church" faces the same tendency.
y the freedom to support in the congregation's own
according to its own desires not only the work of
nod, but also that other Christian work for which
s a responsibility, is a deadly sin. While we need
structures, they must not become strictures. We
to keep a flexibility that allows for Christian free-

ally, the seventh sin is the dehumanizing of giving,
ubstituting of dollars for people, of causes for
n beings. The rejection of those on the left hand
tthew 25 came because they failed to see, not mis-
not causes, not institutions, but people—people
were hungry and friendless and in need. Do our
ns and our benevolences mean people? The ob-
f Christian living and giving is to serve one's
or, not to build missions or to establish churches
support schools as ends in themselves. They are
to reach people who need the grace and the
m of Jesus Christ. God help us if $18,000,000 be-
the great and chief concern of the new church,
ot those for whom Christ died.

y through an honest confession of our guilt, in
and other sins, and a humble plea for mercy, will
it be possible for us to go down into the new Church justified and right with God. Only he who humbles himself will be exhalted. What then will be the marks of this humility? Not ecclesiastical breast-beating, but such as these:

One: *A willingness on the part of those of us who are responsible for stewardship training and interpretation to assume the guilt for the failures of our people at this point.* If my congregation is not doing what it ought to do in the cause of Christian missions, it is my fault and failure as the leader and shepherd of that congregation. That is why I need to pray, God have mercy upon me, their pastor.

Two: *Dependence upon the Word of God to create responsibility and cheerful giving.* I am coming more and more to the conclusion in my own ministry that ultimately stewardship in its training and in its promotion must be tied to our preaching. It is the law of God that is going to call men to accountability before Him, and it is the Gospel of Jesus Christ that alone can produce cheerful givers to the Lord and His work. It's the Word of God alone upon which we depend.

Three: *The reliance on prayer as a more potent weapon than our programs.* Prayer is prima facae evidence of our lack of confidence in our own competence.

Four: *The willingness to change methods, to find new wineskins for new wine.* It is the mark of true humility to be willing constantly, because we know the power and the ferment of the Gospel we preach, to find new vessels, new ways in which the growing, dynamic, unpredictable work of the Kingdom can be carried on.

Finally, a mark of our own repentance before God, as leaders in stewardship will be reverence for sacred funds. Read again the story of the sons of Eli. Their sin was this, that they treated the offering of the Lord with contempt. They failed to realize the sacred character of that which had been laid upon the Lord's altar. I know the temptation because I serve a large congregation where we talk in terms of tens and hundreds of thousands of dollars and I know how easy it is when the sums become greater, to become careless with God's money. I know, too, that in smaller congregations where they have to shepherd and care for their little offerings and the small amounts, they tend to exercise a much more responsible stewardship of spending than those who deal with big sums. Carelessness with dedicated funds becomes greater when the size of these funds grows larger.

Brethren, we have sinned in many ways in our stewardship efforts. We need the mercy of God and the grace to be humble before him that we may, as a church, go into this new house justified. May the Lord disturb us out of any self-satisfaction and deadly complacency. Stewardship, too, lives only by forgiveness.

Editorial Staff Expanded

By John Nyberg

A major staff expansion program involving creation of a seven-department editorial division is announced by Augsburg Publishing House.

The expansion, said Randolph E. Haugan, Augsburg general manager, coincides with the merger of three church bodies to form The American Lutheran Church and the consolidation of publishing houses of the three bodies.

"The present merger of ALC, ELC and UELC churches will put more than 2,250,000 Lutherans under one roof," Haugan said. "The editorial expansion program is one of the ways the publishing house is getting ready to serve this enlarged constituency."

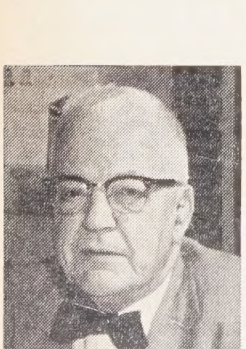
The editorial division, one of the five major divisions in the expanded publishing operation, will be headed by Dr. O. G. Malmin as editor-in-chief. He will assume his new duties Jan. 1, 1961. At that time, he will have completed more than 21 years as editor of the LUTHERAN HERALD, official paper of The Evangelical Lutheran Church (ELC).

Departments within the editorial division will i
educational periodicals, education curriculum,
The Lutheran Standard, music, the manuscript
ment, and special writers. Offices will be at 426 S
Street, Minneapolis, Minn.

The curriculum department, working closely
the parish education department of the new
will be responsible for the preparation of Sunday
weekday and vacation church school materials, H
said.

The department will be headed by the Rev.
C. Egbert. He will be assisted by two curriculum
—the Rev. Carl Linder, Jr., and the Rev. T. J. V
Mr. Egbert currently serves as editor-in-chief of
school literature for the present American Lu
Church (ALC), with headquarters at Columbus.
Mr. Linder has also served in the church school
ture department at Columbus. Mr. Vinger was fo
pastor of a church at Missoula, Mont.

Five publications will be prepared and edited


O. G. Malmin

Wilson C. Egbert

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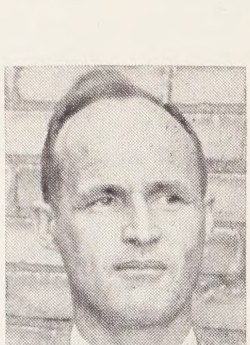
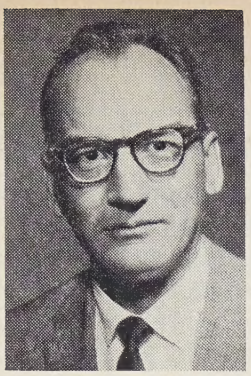

Carl Linder, Jr.

T. J. Vinge

Charles Lutz



Carl F. Weller

William H. Gentz

Paul T. Martinsen

Gerald Giving

ation periodicals department. Three of these will be ly feature papers for church young people. They 'Hand in Hand," for children through grade 3; os," for grades 4-6, and "Teenways," for grades 7-9. Rev. Omar Bonderud will serve as editor, and the Gerald Giving as associate editor. The two men edit young people's papers for two of the merging ches.

ne Rev. Charles Lutz, present editor of "One," the azine for Lutheran youth, grade 10 and beyond, continue to serve in that position. The magazine has published under inter-Lutheran auspices (Joint h Publications Council) since its founding in 1951. nning Jan. 1, however, it will become a publication ugsburg Publishing House.

th of the education periodicals is the *Lutheran her*. Editor will be the Rev. Carl F. Weller, for- y pastor of a church at Urbana, Ill.

ne Rev. William H. Gentz, associate editor of HERAN HERALD and Augsburg book editor the past years, will continue as book editor. Paul T. Martinsen, manuscript editor for more than 20 years, will continue in that post.

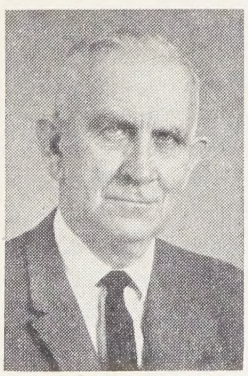
The Lutheran Standard, official periodical of the new church, will make its first appearance Jan. 3. Dr. Edward W. Schramm, editor for 30 years of the present ALC *Lutheran Standard,* will serve as editor of the new magazine. The Rev. Wilfred Bockelman and the Rev. Rolf Aaseng will be associate editors and the Rev. Lewis Holm news editor. Mr. Bockelman is presently associate editor of the ALC *Lutheran Standard,* Mr. Aaseng edits the *Lutheran Teacher,* and Mr. Holm is an associate editor in the ALC church school literature department.

The music department will be headed by Miss Ruth Olson. She has had a similar assignment with Augsburg the past seven years. William Bliss serves as her assistant.

The department of special writers will include Dr. John M. Jensen, editor of *The Ansgar Lutheran,* official paper of the United Evangelical Lutheran Church; Melva Rorem, assistant editor of LUTHERAN HERALD, and novelist Robert Lutnes.

William Bliss

Ruth Olson



John M. Jensen

Robert Lutnes

Melva Rorem

Editorial...

Voice for the Church

It would scarcely be correct to speak of the so-called "official" organ of the Church as "the voice *of* the Church," although it is partly that. It is such in the sense that it exists by decision of the Church, that its editor is considered an official of the Church, that it brings to its readers various official pronouncements.

It is more accurate, however, to call the church paper a voice *for* the Church. This works in two directions. The church paper is intended to speak to the Church. It is intended to bring information and inspiration, to mold opinion, and to heighten vision. Actually, it is the only direct link between the thousands of congregations and the church body which they have formed.

Ideally, the church paper is a current and continuing "Book of Acts." Everything that the Church thinks and says and does is grist for its mill. And not only the Church in whose name it functions—that is, The American Lutheran Church. It goes far beyond that, to encompass at least in some small measure the thoughts and acts and words of all of Christendom and to weigh the effect upon the Church of God of world events. While it is true that much of this material may come to some of the homes of the Church from other sources, nevertheless the majority of them must look to the church paper for guidance and information. This is one side.

The other is that the church paper is, or should be, a vehicle for the Church's self-expression. While I have never made a comprehensive study of the matter, I am sure that ninety per cent of the material which has been published in the forty-four volumes of LUTHERAN HERALD has been written within The Evangelical Lutheran Church. If that is true, it means that the church paper affords the best medium of communication among members of the Church. Our best source of news has always been the pastors. A great many people in the Church have provided us with some of the finest material we have had. And, of course, there is always that most popular of departments—Correspondence—which belongs strictly to our readers.

What causes us to philosophize a bit along this line today is the fact that we are in the midst of the annual church paper campaign. We have learned from experience that the best time for us to deliver ourselves of some opinions on the church paper and why it should have universal support is along toward the end o ber. Therefore this editorial.

The two plans for subscribing are well know single-subscription price is $3.00, two years, $5 an organization within a congregation cares t over responsibility for the campaign it may retai cents for each subscription it receives. (Incid we are aware that questions have been raised i places as to the propriety of this, from a stew standpoint. Our reply has been that there is deal of difference between a purely commercial and an "incentive" remuneration which benefi the organization.)

The second subscription plan is the so-called " Roll" plan by which the congregation as such sub for the paper for each home (at $2.00 per year). members repay this amount to their congreg treasury. There is no doubt in our mind but that the ideal plan and we hope that it will ultima adopted by every congregation in the Church.

It is also, I am sure, understood that subscr this fall are being entered for the *now existing* (ELC: LUTHERAN HERALD; ALC: *Lutheran Sta* UELC: *Ansgar Lutheran*) all of which continue cation until the end of December, 1960. All subscr will be transferred to *The Lutheran Standard* on J 1, 1960.This entirely new official organ of The can Lutheran Church comes into existence wi issue of Tuesday, January 3. That will be "Vol Number 1" of a church paper which will begin li a circulation of about a quarter of a million.

What can the editor of one of the "dying" pap to his readers which may make them realize t portance of transferring their allegiance to a ne we are convinced, better paper? He can point o this will now be our official paper and as suc fill completely the place so long occupied by Lu HERALD; that is entirely legitimate. He can go tell why he believes that the new paper will be than any of the three it replaces. This he most si believes, and for the best reasons: a much large a broader field of interest in a much larger C the generous use of color in producing it. And, he has no hesitancy in appealing to the loyalty readers. You share with us happiness, enthusias gratitude at the birth of The American Lutheran C You will want to be in on the ground floor of t paper in order to share fully in what the new means for us all. —O.G.M.

BOOKS *in Review...*

al Churchmanship

THE PULPIT AND THE PLOW, by Ralph A. Felton. Friendship Press, 168 pages, paper, $1.75.

is book is a study of the Rural Church ork throughout the world. The fact that uthor has tried to cover so many areas, lly the weakness of this publication. So can be said about any one place, that eader's interest is not kindled as much should be.

e last chapter is one of the most inter- g. The author here discusses the factors h have influenced men to enter the min- and also the main hindrances which kept men out of the ministry.

LOYAL E. TALLAKSON
Fargo, N. Dak.

Past Recreated

A MINNETONKA SUMMER, by Borghild Dahl. Dutton, 125 pages, $2.95.

ne are the street cars and trains which carried vacation-bound Minneapolitans Lake Minnetonka. Gone, too, are the nboats and great hotels of the early 's, but fondly and nostalgically they live n in *Minnetonka Summer.*

r anyone whose memory stirs to the ls Hotel del Otero and Casino, Deering's nboat and Saga Hill, this little book will e a treasure. For those of Norwegian nt the descriptions of old world customs foods which the Nordlund family car- with them to their lake vacation will e an added attraction.

nd for all of us, Miss Dahl's wonderful ation of minor details of this period— strap patent leather shoes, sad irons hiss- on a wood stove, white sailor suits, shirtwaists and super modest bathing sses" are an added bonus. The total pic- Minnesota's own blind author, Miss hild Dahl, has created is a simple, at- ve picture of family life most anyone d enjoy.

MARIAN MONA
Minneapolis, Minn.

the Single

THE CHURCH'S MINISTRY TO THE OLDER UNMARRIED, by Dr. M. D. Hugen. Eerdmans, 122 pages, $2.00.

es society look upon the unmarried an as a failure as a human being? The r believes it does and that it is the re- sibility of the church to change this lard of society to the Christian ideal.

suppose the book is written by a scholar and for scholars. I found much of it to be very laborious reading and felt it could have been said so much more effectively in so many less words. However, I do think pastors, and other Christian counsellors and leaders would find it very profitable to read, to consider and discuss.

The book points out some specific problems of the older unmarried: acceptance of singleness, aloneness, and sexual problems, and in the closing chapter suggests some eyebrow-lifting solutions, e.g., the church should minister to the unmarried . . . "through a marriage bureau." Absurd? Read it and see.

HARRIET WANGBERG
Thief River Falls, Minn.

Toward Better Worship

ACOLYTES AND ALTAR GUILDS, by Peter Amos Reinertsen. Augustana, 149 pages, $3.50.

The author of this book prefaces his work with a rather unique dedication: "To the memory of my father, for whom I began services of an acolyte sixty years ago, an ever-present source of inspiration, and, To the acolytes and altar guilds at National Augustana Lutheran Church, Washington, D. C., and Salem Lutheran Church, Chicago, Illinois, whose members have heartened me with their devotion, their eagerness to serve self-effacingly and worthily in the Holy of Holies, and their growing appreciation of well-ordered, beautiful liturgical worship."

As you read this book you are continually aware of the time and study that have gone into this interesting, instructive manual. It has been written to help create a worshipful atmosphere for the congregation. It is actually a source book full of valuable, informative material for both acolytes and altar guilds.

The book is conveniently divided into two parts. Part one is entitled: "The Congregation at Worship," and includes Worship and Liturgical Form, The Place of Worship and Its Furnishings, and The Language of Symbolism. Part two, entitled "Serving the Congregation at Worship," gives helpful, detailed instructions for altar guilds and acolytes.

We have a beautiful liturgy in the Lutheran Church and rightly and reverently performed in the chancel and the pew, "The Liturgy with its prayers and praise will evoke a whole-hearted worship in spirit and truth." I feel that this book is a means to that end.

KATHRYN K. HAUGAN
Minneapolis, Minn.

Non-Parish Sermons

THE GOSPEL WE PREACH, Vol. 1, by 68 Lutheran Pastors. Edited by Victor E. Beck, G. Erik Hagg, and Clifford Ansgar Nelson. Augustana, 374 pages, $3.75.

Since these sermons are by Lutheran pastors, it should go without saying that each sermon is Christ-centered and Bible-based, convicting the trespasser of sin and the repentant of grace. If one is disappointed in a few of the chapters, probably the indictment should rather be against the congregation that demands humor in the Lenten Season, cannot bear to be appealed to, cannot stomach a message that convicts too bluntly, that cannot maintain attention unless the preacher reaches out for thoughts which in themselves are true, interesting and usually startling, but which obscure by diffusion the essential message of the text. Fortunately, while all the authors aim for the ten to fifteen-minute limit, nearly all approach their texts with reverence and their pulpits with a sense of their high calling. Here and there one senses a lack of ability to bring out that central thought in each text which has entitled the passage to a place among the pericopes of the church, adding that specific teaching needed to complete the sum total, the whole counsel of God, within the Church Year. Probably much of this is due to what is the special feature of this book: the authors are all pastors called to special fields of work outside the parish.

These specialists are presidents of seminaries, colleges and conferences; missionaries or mission executives; chaplains to armed services, hospitals and schools; leaders in the fields of inter-church movements, evangelism, stewardship, literature and welfare. The editorial committee has done an outstanding job of selecting the right man for the right text: for instance, seminary presidents preach on the ideal shepherd of souls, welfare men on children, chaplains on the sudden end of the day of grace, a Tanganyikan missionary on the Ten Lepers, a Taiwan pastor on "Taking Heart," a director of evangelism on the Great Commission.

The sermons are concise, and abound in modern illustrations. Their tendency to become essays rather than exhortations does not lessen their authoritative value.

R. D. BRANDT
Everett, Wash.

Ode to Duty

The Pilot

Nowhere is our moral confusion more evident than in the correspondence which flows daily into the "lovelorn" columns of the daily papers. Twenty years ago the columns ministered largely to the disappointed stenographer who had been beguiled by her boss. Now the range is as wide as existence, and the counsel given, although well-intentioned enough, is often as bewildering as the problem.

A few days ago in a column conducted by the Pilot (the name is withheld to protect the innocent) a man in his seventies uttered a happy snort of triumph because his wife and he had remained childless for forty-five years and were deliciously happy. They had escaped the bother of diapers and bottles, the madness of puberty, and the shame of being a trial to their children, and were now facing old age unencumbered and unwearied.

Major Premise

The Pilot's answer was unusually bumbling. Instead of attacking the major premise (viz., that man's chief responsibility is his own fat ease) he connived with it and came up with the wobbly conclusion that everybody is different and that most people prefer babies, but if you prefer not to have them, that's all right too. I shall not at this point venture into the thorny woods of what is called "planned parenthood." For whether you believe or do not believe in birth control, you must still ask yourself why you hold the belief you do. Planners and anti-planners alike still justify their position on some sort of ethical grounds, and even though we may not agree with the conclusions, we accept the framework of the argument.

Unfortunately more and more people refuse to set their behavioral discussions into any kind of ethical framework. They get married or divorced for "kicks." They have children or do not have children solely on the grounds of preference. In an older society such behavior was called *carnal* and even among the non-theological idealists of fifty years ago, it was termed *egotistical*. But words like *selfish* and *carnal* are rapidly dropping out of our vocabularies. We consider ourselves incapable of moral judgment. The grossly selfish person is now merely compensating for the inse he feels from having the bottle snatched prema from his lips many years ago.

Counterattack

Some of this is an understandable counter against the moralism of the past. Under the pre of a harsh Christianity, elements in nineteenth ce society felt compelled to justify every action on alt grounds. In *Sons and Lovers,* D. H. Lawrence dr picture of a young woman who refuses to accep as anything other than a sacrifice. It is not only love is a duty and marriage a duty; it is that the not be permitted to be anything else. From this spective, all pleasure is guilt-ridden, even the mo nocent, and life is an unending strangulation o natural joys which rise within us.

It is not necessary to accept Lawrence's ethic ternative in order to agree with him on this point a Christian, all life is under the shadow of tran sion, but it is not redeemed by my deliberate n There may, in fact, be just as much sin in refusi accept the proper joys it gives us as in elevating joys into a means of salvation.

But, in any event, the problem in our day i pompous self-sacrifice or tight-lipped duty. Quit contrary. Even Christians are beginning to thi preference as the guide-line of their conduct.

What we need is the recovery of a higher and authority. People bewildered by the relativities of c need to hear above the squeaking and the whim of their own egos, the voice of God. Only His can give clarity to our duties and render our n pleasures tolerable.

Women in Norway

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

pecial request from the floor! Would you please tell us about the life of the women in Norway?"

would be very glad to!"

Did you live in Norway for a long time?"

Oh, yes, for many years. So I hope to be able to you much about Norwegian women!

Only in few countries of the world the women enjoy igh a status and as much respect as in Norway. Not do Norwegian women have the same legal rights nen (with the exception of a very few professions ch have not accepted women as yet), women may obtain the same education as men do.

Let me just illustrate, rather vividly, the position of 'weaker' sex in Norway, yes, in all of Scandinavia. former days, girls only had needlework, knitting, home economics in school, while the boys took ses in woodwork. Nowadays, in the modern co-cational schools of Norway, the boys, too, must learn to cook, while the girls are taught how to use ammer and nail skillfully.

Women are in no way considered inferior to men, igh often they are not only their husband's wife companion, but also his comrade. Maybe this is to the Norwegians' great love for the outdoors and sport. More often than not a Norwegian woman swim and ski as well as her husband, and she ys going on long hikes with him and their chil-. And she does not have to be young for these vities. Norway has the longest life expectancy of country of the world, and it is by no means out ne ordinary for husband and wife in their sixties to iking or skiing together!

t is well known that Norwegian women are excel-homemakers, and that their knitting and craftwork ten artistically done. What is not so well known is nearly all Norwegian girls attend a school for estic science for several months to a year. This is nany instances a prerequisite for a profession such ursing. It is also quite customary for Norwegian , also from well-to-do families, to go abroad as seworkers to learn a foreign language and to see tle of the world before they settle down to marry raise a family.

The life of a Norwegian farmer's wife is very simi-o ours. Most farms are run without outside help with modern machinery. The life of the Nor-ian town wife is somewhat different, however. ehow the Norwegian wives and mothers seem to have more time than the average Americans do, which they use to knit, sew, and attend a variety of organizational functions. The reason for the extra time is the size of their family. The average Norwegian family does not have more than 2-3 children.

"Although Norwegian women are active in many organizations within the Church of Norway, they are also busy with a great variety of other organizations. Various excellent health organizations are responsible for the amazing knowledge the average Norwegian housewife has on matters of health.

"Newspapers of superior quality keep the Norwegian women well informed as to international and local affairs.

"As in most countries of the world, Norwegian mothers with small children remain at home, although as soon as they reach kindergarten age, their mothers often return to their former work or profession. Women, who have previously been doctors, nurses, teachers, and the like feel it their duty to use their education, and not merely for financial reasons only. Even in Norway it is difficult and expensive to employ a housekeeper.

"All Norwegian women have a right to vote. They also have a right to vote on church matters. (5% of all local community councils are composed of women.) Women are found on all church councils, on national women's councils, and even on Norway's highest church council, namely the Bishop's Council. Once elected a council member, it is considered an honor which no one—by law—may refuse.

"Thus, as I was recently told, a religious newspaper reporter remarked that in Norway one does not only see white shirts, but also white blouses at local and higher church council meetings, while in America white blouses have been conspicuously absent on such occasions."

For the Family Altar

J. R. Hest

Toward the Twenty-First Sunday After Trinity

Indwelling C

The Epistle: Romans 11:1-12 • The Gospel: Matthew 13:44-50

Monday, October 31
HIS PRESENCE
Ephesians 3:17

That Christ may dwell in your hearts through faith.

When through faith, and by the power of the Holy Spirit, Christ dwells in my heart, then I know the indwelling Christ. This is different than the Christ held prisoner in a creed, or expressed only in terms of a religious act or form. The Christ held in a form cannot transform anyone. But Christ can dwell within me. "Christ in you, the hope of glory." Paul said, "I have been crucified with Christ; it is no longer I who live, but Christ lives in me." God, in His love and mercy, has made redemption a personal thing, and giving His Son to the world has designed that He shall dwell with and within each one who is saved.

It is this Christ I want, dear Father. Not the One who stands at a distance, not the one I know about. If He is not yet mine, then bring Him to my presence, that I may know the Indwelling Christ, my personal Savior. Amen.

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Tuesday, November 1
PERSONAL
Matthew 28:20

"And lo, I am with you always, to the close of the age."

The story is told of a Chinaman who was named Lo. After he became a Christian, he liked to believe that Christ was speaking to him personally when He said, "Lo, I am with you." And although this was a play on the circumstance of a name, it still was not without a full measure of truth, for anyone who truly believes in Christ and has Him dwelling in his heart by faith, can say the same thing. This is one of the distinguishing features of the new life in Christ, an awareness of a Personal Presence, an assurance, so that with Paul it can be said, "I know." Those who rely upon God and His Son are not left without witness. They know Christ is with them.

For this witness I am deeply grateful, dear heavenly Father, for it keeps me secure in the companionship, the strength, the purposes of Your love. Help me by daily meditation and prayer to keep Christ with me. Amen.

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Wednesday, November 2
POWER
Ephesians 3:16

That according to the riches glory he may grant you to be st ened with might.

There is no power to be co with the power offered by God t the Holy Spirit. "For our gospe to you, not only in word, but power, and in the Holy Spirit, an full conviction." The wish of the ture is this: "May you be stren with power, according to his g might." This is a power like the cannot offer, for it comes from Hi brought the world into being, an came the power of darkness. C into the possession of this migh weakest sinner becomes strong, an is nothing that can overcome he leans on Christ.

For the encouragement that co me through the Word, for the as that I do not stand alone, for t promise that I need not fall victim wiles of the Devil, I am thank God. Amen.

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Thursday, November 3
PLENTY
II Corinthians 12:9

"My grace is sufficient for you, for my power is made perfect in weakness."

Paul heard these words for they were addressed to him when he had requested several times to have a "thorn" removed. Whatever our thorn, physical or mental, spiritual or moral, the grace of Christ is sufficient. If there is something we must bear, some temptation not easily removed, some burden not easily set aside, there is a strength, a sufficiency to call upon. They that wait upon the Lord "shall renew their strength." The way to draw upon this strength is to admit personal weakness, pray God for His help, then accept it, cooperating with Him in all He asks. Then we go on His power, not ours.

It has been truly said, gracious Father, that "Courage is fear that has said its prayers." Never can we be rid of fear so that it is entirely erased from our lives, but You are greater than our fears. Amen.

+

Friday, November 4
PERCEPTION
Ephesians 3:19

And to know the love of Christ which surpasses knowledge.

With the Indwelling Christ there comes an inward "knowing," a perception that goes along with sainthood. The Apostle says that "together with all the saints," we know "the breadth and length and height and depth." We understand more fully the truth, "Greater love has no man than this, that a man lay down his life for his friends." We realize more than ever the truth that "Nothing shall separate us from the love of Christ," and that we are "more than conquerors through him who loved us." It is a knowledge still with limitations, for now we see as humans see, but it is a perception given us of God.

For the inward knowing that comes to me by the witness of the Spirit, I am thankful, O God. I believe with all my heart in the truth of the Word, and pray that I may remain faithful in my Christian life. Amen.

+

Saturday, November 5
PLANTED
Ephesians 3:17

That you, being rooted and gr in love. . . .

Here is the best place of all planted, established, founded—in t of Christ. This should give no of being held firm so that you free; but to the contrary, it ind life set free, unbounded, engaged work of the Lord. To be thus means to have an enlarged heart, posite of the shriveled heart of th man. The large heart, rooted and g in love, constantly goes out to hu sees the evil, rights the wrong. I happy life of service, filled with and a sense of real usefulness. T great need of many such planted today!

Come, O Jesus, and dwell w that I may know Your presence upon Your power, go forward fidence that You are my sufficien have the joy of a deeper unders of Your love. Amen.

MINISTER INDICTED

A grand jury has indicted the Rev. W. L. King of Elizabeth, Pa., on a charge of criminal libel for allegedly printing, publishing and circulating the "bogus oath" attributed to the Knights of Columbus.

Mr. King is minister of the Nazarene Bible Church in nearby Finleyville (not affiliated with the Church of the Nazarene) and editor of the Voice of the Nazarene. The K of C, a Catholic fraternal organization, had brought action against the minister.

fends Church's Right o Influence Legislation

Dean John C. Bennett of Union eological Seminary, New York de- ed that the American concept of urch-State separation has never ant that churches and synagogues uld not seek to influence legisla- .

The noted theologian also cautioned discussions of the "religious is- " in the national campaign must leave the impression that religion quite irrelevant to public life."

Churches and synagogues, he said, e a responsibility to keep the pub- conscience "instructed and dis- ed." For the most part, he stated, "work on the conscience of their members who are citizens . . . part of the general process of the nation of public opinion."

Dr. Bennett spoke on "Church and e in a Pluralistic Society" to the assembly of the Manhattan Divi- , Protestant Council of the City New York.

He told the assembly that churches concerned with laws which "pro- the weak against the strong, which anize punishment, which give to children access to education and the ns of health, that safeguard the dom of persons."

They are interested in the state's onsibility to keep order, so that are preserved from violence. They interested in a foreign policy by ch our country seeks to help other nations find their way to a better standard of living and to political and cultural and spiritual freedom. They are deeply concerned about peace between the nations."

The dean observed he was not implying that churches or religious people have a "monopoly of concern" about these issues, but, he stressed, "they can do much to provide the resources which enable a nation to achieve them."

Parallel to the "wide areas of a common Christian conscience," Dr. Bennett said, there is the need of "restraint on the part of the Churches when it comes to imposing their own distinctive conceptions of the moral law by legislation on the whole community."

"The things that I have just emphasized belong to a religious consensus but some Churches have their distinctive moral doctrines that are rejected by other Churches," he noted.

In this connection, the Protestant leader praised Father Gustave Weigel, S. J., of Woodstock (Md.) College, widely-known Jesuit theologian, for helping to "clear the air" with his statement that a Catholic office holder is not religiously bound to seek legislation to impose Catholic views of the moral law on non-Catholics.

Dr. Bennett noted that Father Weigel had said that the Catholic who holds public office "takes his lead from the consensus of the community" in matters of morals.

Testament League Active in Berlin

West Berliners strolling on busy streets or crowding into a sports arena often are surprised when handed a small yellow booklet by a smiling stranger.

Is it an advertising pamphlet for a new detergent or appliance? No, it is a portion of the New Testament.

The Bible booklets are being distributed in a three-month campaign here by members of a 10-man team sponsored by the Pocket Testament League, Inc., an organization devoted to worldwide evangelism through Scripture distribution.

After its Berlin campaign, the team is scheduled to proceed to Frankfurt, Munich and Hamburg, all in West

—KNS Photo

ICE CHAPEL—Artillery and Air Force men combine fellowship and faith at a song service in the new hand-mined Ice Chapel at Camp Tuto, 70 feet below Greenland's ice cap.

Germany. It will spend two years working in Germany.

Utilizing a sound truck, the PTL team also holds public revival meetings and special Gospel lectures for youth groups and refugees from Communist East Germany.

West Berlin Mayor Willy Brandt, in a special greeting to the team captain, Glenn W. Wagner, welcomed the group's crusade because "it will help to lead men of our time toward recognizing the eternal values of mankind."

One of the 10 members here is Japanese evangelist Mitsuo Fuchida, a former commander of the Japanese naval air task force which attacked Pearl Harbor in 1941 who after the war became a Christian.

The League, founded in 1893, has its headquarters in Englewood, N. J.

East German Church Declared Virile

Church strength and influence in East Germany remains strong in spite of constant undermining efforts by Communists, according to an American pastor who devotes his time to maintaining contacts behind the Iron Curtain.

The Rev. Frederick M. Otto, representative in Berlin of the Lutheran World Federation's Department of World Service, returned to the United States in October after four years continuous duty in Germany.

Mr. Otto stopped in New York to confer with LWF and National Lutheran Council officials and planned visits in Detroit, Mich., and Toledo, O., before he and his family return to Berlin in December.

"The church has always been more virile where it is under oppression," he said, "and that is the case in East Germany."

The pastor, who was appointed in 1956 after serving St. Mark's Evangelical Lutheran Church in Fremont, Ohio, ranks among those who are best informed about the status of the church in Communist-controlled Germany. His chief responsibility is to maintain contact with Lutheran pastors and the central offices of Hillfswerk, relief agency of the Evangelical Church in Germany.

East German churches are in constant conflict with the Communists, who wage an outright propaganda war on Christianity and attempt to infiltrate and weaken the church structure, Mr. Otto said.

"I would say they are having very little success," he commented. "There is a more vital Christianity tod East than West Germany."

Leadership of church bishops, preserve a unified opposition to munism, has had a heartening on the populace behind the Iron tain, he said.

SPIRITUAL LINK IN A BROKEN PARISH

In the ill-fated village of Gross-Glienicke, some 20 miles from Berli Brandenburg Gate, a divided flock hears the same sermon.

It is preached by Wilhelm Stintzing, a 44-year-old Evangelical past who has the dubious fame of manifesting the tragedy of German political split.

Every Sunday, Pastor Stintzing travels 25 miles to carry out cleric duties to parishioners who are actually just yards apart. This situation forced upon him by the brutal wooden fence that marks West fr East Germany in what once was an idyl weekend resort of Berliners.

Pastor Stintzing

Before the war, Pastor Stintzing need about 25 minutes to go from one end the village to the other—on foot. Today, takes him three times as long—on bicyc For at Gross-Glienicke, there is no openi in the "Wooden Curtain," and the near border crossing point is 12 miles away, Staaken. So the pastor has to cycle nea 25 miles twice a week to serve both pa of the parish.

His parishioners, who are members of t Evangelical Church of Berlin-Brandenburg, belong to the same co munity, but live in two different worlds.

It is only through his efforts that the people on both sides of t border have any actual contact. The preacher, who is pastor of t Western sector's "Chapel of the Good Shepherd" has managed throu the intervention of the Berlin-Brandenburg Church—which has cleri jurisdiction over East and West Berlin and part of the Soviet Zone s rounding the city—to get a permanent pass from the East German a thorities permitting him to move freely between his two flocks.

But the clergyman is not quite free. By means of watchtowers, camo flaged as chimney tops, the Communist police observe his every move.

Apart from their joint faith, there no longer exists any tie between t people who live on either side of the border. They have different c rencies. They cannot visit each other. They cannot even talk to each oth on the telephone because the Soviet Zone authorities many years ago c off all communication.

Since the village church is on Soviet Zone territory, Pastor Stintzi had to hold worship services for the West Berlin part of his congre tion in a local pub. That is, until 1953 when the "Chapel of the Go Shepherd" was built.

This church was consecrated by Bishop Otto Dibelius, of Berlin, cha man of the Council of the Evangelical Church in Germany (EKID).

It has a thatched roof, stained glass windows, plain wooden beams a smooth white-washed walls built of bricks salvaged from the rubble war-destroyed Berlin houses.

In this church, and in one across the lake, the people of Gross-Glienc are most united.

Lutherans Examine Challenge of South

epresentatives of American Lutheranism feel that the denomination faces a missions challenge in the South.

t the first meeting of its kind to be held in "Dixie," 125 pastors, home ion board members and mission executives participated in the 1960 Lu- an Home Mission Conference in Atlanta, Ga. on the theme, "The Lutheran rch in the South of Tomorrow."

uring the three-day conference, . 21-23, they heard experts describe ological, economical, historical, logical and cultural aspects of the hern region, where the Lutheran rch has some 350,000 members in tates from the Atlantic coast west Texas.

ine discussion groups produced es of proposals which will be made lable to the several Lutheran bodies consideration in determining a mis- s strategy in the South.

he findings ranged from asking "increased cooperation between heran bodies to avoid unhealthy petition and duplication," suggest- a "service book and hymnal com- to all Lutherans," to recommend- that Lutherans "participate in an - Protestant conference such as "

he conference here was sponsored he Division of American Missions he National Lutheran Council in ultation with the Board of Home ions of North and South Ameri- f the Lutheran Church—Missouri od.

terpreting the importance of the mbly, Dr. Robert W. Long of Chi- , Ill., newly-elected executive sec- y of the NLC's Division of Amer- Missions, said that "the confer- will have lasting significance for mission advance of the Lutheran rch in the rapidly changing south- ."

Lutherans have taken a long look he religious, social, and economic ronment of the southeastern sec- of the U. S. in order to better rmine their opportunities for wit- and service in this area," Dr. g said.

he Rev. William von Sprechelsen Orlando, Fla., director of missions stewardship of the Missouri od's Florida-Georgia District, said vas convinced of the utter necessity of coordination of strategy, thrust and tactic in mission expansion.

"We need wise and careful planning with others both within our own communion and within Christendom or Protestantism at large," Mr. von Sprechelsen added.

Expressing his feelings about the conference, Dr. J. Luther Mauney of Roanoke, Va., president of the Virginia Synod of the United Lutheran Church in America, said there is a sense in which a native-born southern Lutheran might feel that "we are like frogs on a dissecting table" or "guinea pigs" held up for public inspection in this conference.

"Nevertheless," Dr. Mauney continued, "we welcome the investigation and consider it a wholesome exercise."

Atlanta's Dr. Raymond D. Wood, president of the ULCA's Georgia-Alabama Synod, pointed to two serious problems of the South. "Many thieves are robbing our church rolls," he declared, "and the most important one is mobility."

However, he said, it was because of mobility that Lutherans came to this country and to the South in the first place and that mobility of population, if followed by the Church, can help instead of hinder.

Describing another problem, Dr. Wood said, "A chief concern of the Church is the isolated Lutheran in a smaller community full of Baptists, Methodists, and Presbyterians." These people are usually "long distance members" of their home congregations, he went on, who are either served by radio and television, or, being unable to "beat the Baptists, joined them."

The host pastor of the meeting, which was held in the Lutheran Church of the Redeemer in Atlanta, Dr. Robert E. Lee, expressed his insights on the problem of race relations.

"In the matter of improving this whole area of human relationships and giving a Christian orientation to it, this is going to be done—and I say quite boldly—not by statements of the Church," Dr. Lee asserted, "but by pastors who are dedicated and committed to it and who are willing to take the leadership and encourage their laymen and urge them to follow."

Speaking for national mission boards, Dr. R. Dale Lechleitner of Columbus, Ohio, executive secretary of the American Lutheran Church Board of American Missions, said that "in a certain sense we have had a look into

FRIEND OF CHILDREN—A young guest at Camp Knutson, the children's summer retreat operated by the ELC, examines the plaque which expresses dedication of the camp's dining hall in honor of Dr. Magnus Dahlen, the synod's retiring charities secretary. The plaque reads "in recognition of his service to the church-at-large and of his special concern for the welfare of children."

the hearts of Lutherans in the South and this will help us to comprehend better the various aspects of this area."

"There is a greater resource in the South than seemed to be apparent to some of us sometime ago," Dr. Lechleitner observed.

Dr. William H. Hillmer of St. Louis, Mo., executive secretary of the Missouri Synod's Home Missions Board, summed up the significance of the meeting in these words:

"This was a study conference of Lutheran officials charged with the responsibility for expanding the Church. Its purpose was to explore, not to make decisions. The findings are for the guidance of the various Lutheran bodies working in the South."

Dr. Hillmer voiced the belief that the conference had "focused attention on the Church needs of the South and will stimulate the Lutheran witness in this region of the country."

Editors' Panel Probes Campaign 'Religious Issue'

The religious beliefs of this year's Presidential candidates should influence "enlightened voting" in November, but the issue should not be the deciding factor in the election.

That was the consensus expressed by a panel of four Lutheran editors and two seminary professors in a discussion of the political campaign at the 47th annual meeting of the National Lutheran Editors' and Managers' Association in St. Louis, Mo.

While recognizing that the religious issue could not be ignored, the panelists stressed that there were "far more important issues," such as foreign aid, in the Presidential race between Vice President Richard Nixon as the Republican candidate and Senator John Kennedy as the Democratic nominee.

"If this election is decided solely on the religious issue, it would be a tragedy and we should all weep," declared Dr. Edward W. Schramm of Minneapolis, Minn., editor of the Lutheran Standard of The American Lutheran Church.

All the editors took cognizance of the statements by Senator Kennedy concerning his position as a Roman Catholic on separation of Church and State. They said it was their policy to publish news stories and articles on the political campaign, but that they had not and do not intend to favor either candidate editorially.

"If we don't speak out, we leave it to the preachers of hate, and we don't want to be on their side," commented Dr. Albert P. Stauderman of Philadelphia, associate editor of *The Lutheran,* weekly news magazine of the United Lutheran Church in America.

Dr. Stauderman also observed that "the Catholic Church has at no time given any encouragement to Senator Kennedy, and is not too pleased by the independence he has shown."

Prof. John Strietelmeier, managing editor of *The Cresset,* a monthly published at Valparaiso (Ind.) University, said, "The Catholic Church would have more to lose than to gain from a Catholic in the White House. He would have to lean over backwards to ... giving the impression of partiali... his own Church, and even the... would be open to criticism."

Prof. Alfred M. Rehwinkel, prof... of historical theology at Conc... Seminary in St. Louis, said he bel... the Catholic Church "would att... to enforce its teachings—for exa... on birth control—through a Pres... of that faith, but I don't think ... control is a political issue."

He said he felt that too much si... cance had been placed on the reli... issue and that there were dom... and international issues of "far gr... importance" that should be consi... by the voters.

Other members of the panel ... Dr. E. E. Ryden of Rock Island... editor of the *Lutheran Compa...* weekly of the Augustana Luth... Church, and Dr. Carl S. Meyer, di... of the graduate school of Conc... Seminary here.

Moderators for the discussion ... the Rev. Arnold A. Wessler, e... of the *St. Louis Lutheran,* and E... F. Kraemer of St. Louis, edito... *The Lutheran Layman.*

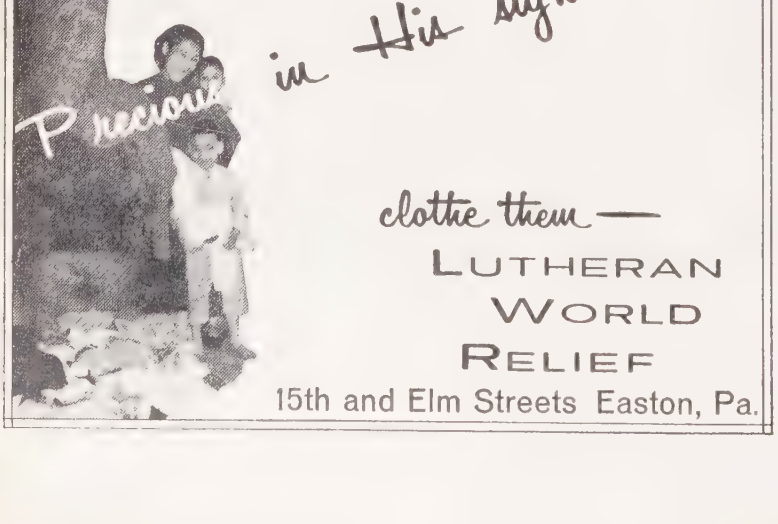
Lutheran Drama Director

Norman Dietz, 30-year-old fo... television news editor from Lanc... Pa., has been named by the Luth... Foundation for Religious Drama, ... New York, as its first full-time e... tive director.

Mr. Dietz will direct three fo... tion productions during the co... season and head the group's reli... drama workshop and lecture ... next spring.

The foundation, a production ... study group, has been supported d... its two-year existence by som... churches of various Lutheran s... in the New York area. Last yea... group toured 25 churches in New ... and in Philadelphia with two ... garde plays by Charles Williams, '... and Grace" and "House By the St...

Its lecture series, heard over the ... radio network, featured Dr. E. M... Browne, chairman of the Reli... Drama Society of Great Britain, ... last year was director of the Progr... Religious Drama at Union Sem...



ications at Homecoming

St. Olaf Fund Appeal Completed

. Olaf College, Northfield, Minn., alumni and friends oversubscribed the ges Development Fund Appeal by some $71,000, President Clemens M. nskou said this month in announcing the close of the fund drive during cation ceremonies for the St. Olaf Center. The three-year fund-raising goal $1,500,000; gifts totaled $1,571,016.85.

he St. Olaf Development Fund eal was begun in Oct., 1957 as of the College's long range fund-ng effort. Headed by Virgil T. , who was director of alumni and ch relations during this period, appeal was aimed at securing ls for a St. Olaf Center and a new el organ. It also sought additional ort for the College's faculty salary rovement and student scholarship rams.

t the close of the fund drive on rday fund contributors (alumni, lty, students and friends of the ege) could see these results of efforts:

The completion of the new St. Center, a building bringing to-er recreational and dining facili-for the first time in the history ne school. The building was dedi-l during ceremonies on Saturday hich time the completion of the drive was announced.

The installation of a $75,000 pipe n in Boe Memorial chapel, the st installation to date by the icker Organ Co. of Buffalo, N. Y. icatory recitals on the new organ given Sunday and Monday, Oct. d 10, by Flor Peeters of Belgium.

The substantial raising of faculty ies. The Development Fund Ap- gave additional support to the lty salary improvement program h raised faculty salaries an average er cent between 1954 and 1960. Additional funds for student larships and aid.

wardship Department eleases New Film

The Measure of a Man," a film h depicts the mission of The rican Lutheran Church in today's d, will be available for showing ongregations as of November 1. ne 16 mm. color film is 30 minutes ngth and has been prepared and produced by the Department of Stewardship of The American Lutheran Church. It tells the story of a young engineer who comes to realize the serious mood of our age and the way in which his Church is meeting this need.

The film may be ordered from the following distributors, with a service charge of $3.50 to be paid to the distributor for cost involved in the servicing of the film:

Eastern Seaboard Area
Religious Film Libraries
17 Park Place
New York 7, New York

Ohio Area
Wartburg Press
57 East Main St.
Columbus 15, Ohio

Mid-West Area
Mrs. E. G. W. Sihler
Augsburg Publishing House Films Dept.
425 South 4th St.
Minneapolis 15, Minn.

Nebraska Area
Visual Aids Dept.
Book of Books Store
316-318 S. 18th St.
Omaha 2, Nebr.

Texas Area
Dr. W. A. Flachmeier
E. M. V. Visual Aids
408 West 45th St.
Austin 5, Texas

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Lutheran Parish Supply
(Augsburg Publishing House)
1925 3rd Ave.
Seattle 1, Washington

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Pacific Lutheran Book Shop
2234 Mission St.
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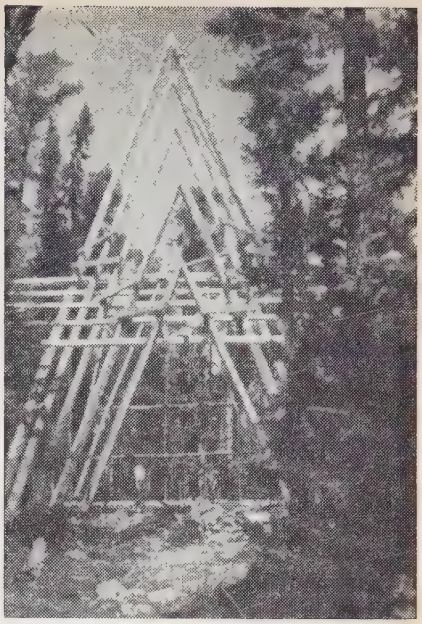

CANOE BASE CHAPEL—Sixty-foot timbers form large "A frames" for the chapel being constructed at the Plymouth Youth Center Wilderness Canoe Base, sponsored by the ELC in Minnesota's arrowhead country. It is expected that the chapel will be completed and ready for dedication in August 1961.

New Church Makes College Expansion Plans

Higher education executives of The American Lutheran Church have decided to work for a mutually clear understanding of educational philosophy in view of the expansion expected within the next 10 years.

Leaders from 15 colleges and schools in the United States and Canada met in Chicago with the church's Board of College Education to discuss key problems of coordination.

Somewhat varying different educational traditions are being combined in the new church, a merger of the American, Evangelical and United Evangelical Lutheran churches.

As a first step, the leaders during their meeting Oct. 3-5 decided to conduct a workshop next July to study the long-range perspective.

The planning is to reach into such areas of academic administration as curriculum, admissions policies, and faculty, as well as development programs involving land and building additions, finances, and college relationships, according to Dr. Sidney A. Rand, executive director of Board of College Education.

Dr. Rand, in a statement presented at the meeting, said "Colleges of the

Church cannot permit themselves the luxury of planning individually.

"While each college must have its own dream and vision of the future as well as plans for their realization, no college of the Church can chart its course by itself." Planning must be carried out "by the colleges and the Church together," he said.

The 10 colleges operated by the Church face serious challenges in order to maintain present standards during the growth expected in the next decade, he noted.

Development of Lutheran schools must occur in the face of current trends of growth in state-related schools at the cost of church schools, and of the declining Protestant dominance of private church colleges, he added.

Presidents, board of regents chairmen and the Board of College Education reached agreement during the meeting on division of nearly 2½ million dollars in church subsidy funds for the next year. Increases were voted for each school.

It was also reported at the meeting that one hundred million dollars' worth of expansion can be expected during the next 10 years in the higher education program of America's newest Lutheran body.

The ambitious program is designed partly to accommodate needs of post-World War II children reaching college age, said Dr. Rand.

Now serving some 12,000 students, the institutions are expected to have at least 20,000 by 1970, Dr. Rand said.

In several cases the financial estimates include only building plans. In others there is provision for endowment needs as well.

People

The Rev. William D. Simpson, formerly of Floodwood, Minn., is now serving as assistant pastor at First Church, Janesville, Wis.

The Rev. O. C. Rolfsen, is serving as interim pastor of the Englevale, N. Dak. parish.

NEW CHURCH PLANT—Dedicatio monies were held recently for th church and education unit of Church, Carpio, N. Dak., shown abo Rev. Luthard Gjerde, vice presid the Lutheran Free Church, was guest er. The Rev. Harold B. Kildahl, J president of the North Dakota distri ducted dedicatory rites. The congre is the result of a merger in 1958 John's (ELC) and First (LFC) C Total cost of the new structure is $ Included in the one-story building the sanctuary are a dining room, and offices.

The Rev. Milton T. Olson, fo of Turtle Lake, N. Dak., is now ing a three-church parish in N. Dak.

The Rev. Allen T. Peterson, f ly of Hancock, Minn., is now s as pastor of Grand Meadow an Creek Churches, Grand Meadow nesota.

The Rev. T. S. Hanson is cu serving as interim pastor at St. Church, Manitowoc, Wis.

The Rev. Harold K. Emerso accepted a call to join the staff Lutheran Welfare Society of W sin with headquarters in Milw Pastor Emerson recently com four quarters of clinical trainin in Wisconsin will serve as chapl the Wisconsin School for B Waukesha.

The Rev. M. Laurel Gray, fo of Cameron, Wis., is serving a time chaplain of the Lutheran M Center in Brooklyn. He is temp filling the vacancy left by the r tion of Chaplain Thomas Colli is now with the Lutheran W

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ety of Wisconsin. Chaplain Gray is doing graduate work at Union ological Seminary, New York.

he Rev. and Mrs. A. Parnell Nel- were honored recently by their h in Beresford, S. Dak., on the sion of their Silver Wedding An- rsary and the 25th Anniversary astor Nelson's ordination.

he Rev. De Wayne Bey, formerly ibby, Mont., is now serving as as- nt pastor and minister of educa- at First Church, Seattle, where Rev. M. D. Hinderlie is senior or.

he Rev. Russell E. Osnes, formerly iate pastor at Ascension Church, vaukee, Wis., is now serving a Home Mission congregation by same name, Ascension Church, in us Heights, Calif., a suburb of amento.

he Rev. J. E. Farup, formerly of cott, N. Dak., is now serving a e-church parish in Glenfield, N.

he Rev. Myron J. Hoff, formerly Manitowoc, Wis., is now serving heran Church of Hope in Phoenix,

he Rev. Gilbert N. Jacobsen, for- y of Sargeant, Minn., is now serv- Yellow Medicine and Spring Creek rches, Hanley Falls, Minn.

he Rev. Harvey Neufeld, formerly Meadow Lake, Sask., is now serv- Messiah Church, Edmonton, Alta.

he Rev. H. E. Okland, formerly adger, Iowa, is now serving Cal- and Grant Churches, Forest City,

he Rev. Robert A. Onkka, formerly Truman, Minn., is now serving a e-church parish in Valders, Wis.

he Rev. E. G. Stolen, formerly of vood Falls, Minn., is now serving ger Church, Sargeant, Minn.

Churches

ring Creek, Wis.—Christ Church formerly Big Hollow Church, rated its 75th anniversary on Sep- er 11. Dr. Morris Wee who served congregation from 1934-1940 hed at the morning worship. The Henry Kleinert, a former member he parish, gave the anniversary ss at the afternoon service. The Wallace Aos, also a former pas- conducted a special dedication service. The Rev. Edwin S. Barsness, Jr. is the present pastor.

Scobey, Mont.—Scobey Church here recently dedicated a new parsonage for their pastor, the Rev. Stanley G. Knudson.

Rapid City, S. Dak.—Faith Church here, the Rev. Harold J. Larsen, pastor, dedicated its new parish activities building on September 25. Dr. E. O. Gilbertson, president of the South Dakota District, officiated at dedicatory rites. Faith Church, organized in 1957, now has a baptized membership of 536 and Sunday school enrollment of 260. The first unit of the church was dedicated in 1958.

Announcement

The installation service for the officers of the Illinois District of the newly organized The ALC will be held at United Lutheran Church, Oak Park, Illinois, on Sunday, January 15, 1961, at 4:00 o'clock.

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: Hammond church model organ with D-20 speaker containing reverberation unit. 11 yrs. old, excellent condition. Dr. S. C. Syverud, 324 W. Main, Mt. Horeb, Wis. Tel. GE 7-3636.

For sale: 9-rank, 2-manual pipe organ, built by Holtkamp for the Votteler Co. in 1928. Two chambers: Swell: Ludwigs tone 8 ft., viol d'orchestra 8 ft., stopped diapason 8 ft., with a flute unit of 16 ft., 8 ft., 2 ft., and 2 and ⅔ ft. Pedal: Flute major 8 ft., dolce 16 ft., grand bourdon 16 ft. Great: Open diapason 8 ft., melodia 8 ft., and viole 8 ft. For $4000. Trinity Lutheran Church, Vermillion, S. D.

For sale: Central Luth. Church, Des Moines, Ia., is offering 5% Building Bonds (10 and 15 year maturities) to finance new sanctuary. Sales limited to Iowa residents. Write Central Luth. Church, E. 9th & Des Moines Sts., Des Moines 16, Ia., for application forms.

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Lawrence E. Holst, 1327 North Elliott Avenue, Park Ridge, Illinois, 9-15-60

V. E. Holte, 62 Morton Street, Staten Island 6, New York, 9-15-60

L. E. Hultgren, 2105 Lynwood Street, Bakersfield, California, 9-10-60

Henry L. Johanson, 365 Iowa Avenue, Huron, South Dakota, 10-1-60

V. T. Jordahl, Box No. 1373, Mason City, Iowa

James G. Kallas, 32 Orchard Rd., Rowlands Gill, County Durham, England, 9-12-60

S. B. Knudsen, 315 South Avenue J, Clifton, Texas, 9-13-60

Carl A. H. Kopperud, 1220 Third Avenue N.W., Moose Jaw, Sask., Canada, 9-1-60

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Wayne E. Paulson, Office of Base Chaplain, Mitchell Air Force Base, New York, N. Y., 9-15-60

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O. C. Rolfsen, Engelvale, North Dakota, 9-15-60

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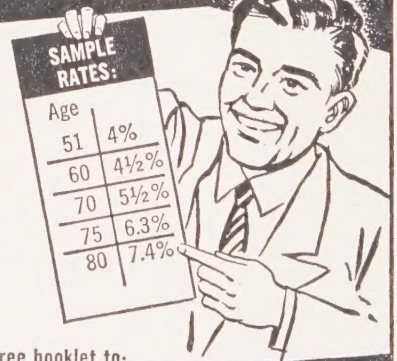

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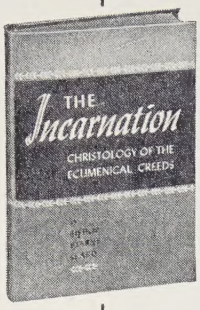

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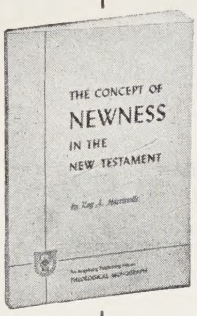

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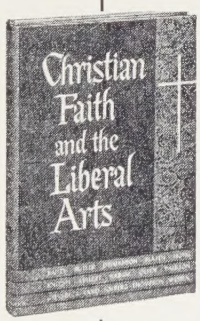

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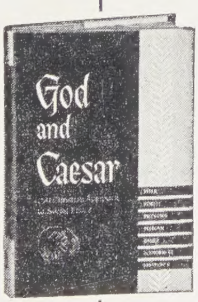

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